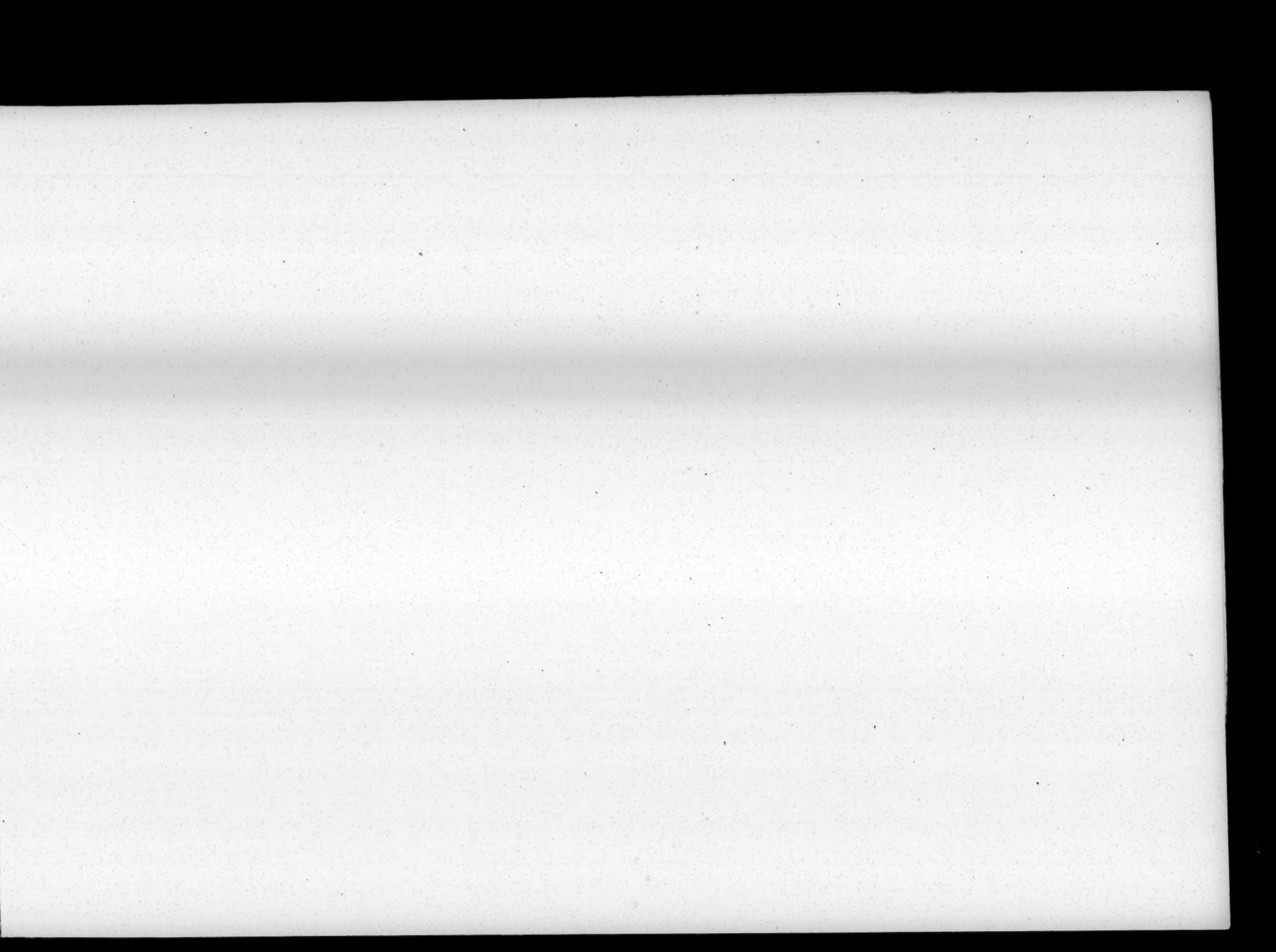


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ORGANON
REIPUBLICÆ,

OR

The North Starre of Pollicie,
by which the course of a Common-wealth
may be directed.



LONDON,

By Edmund Sadler
Imprinted by T. C. for William Welby, and are to be sold at his Shoppe in
Paules Church-yard, at the Signe of the Gray-hound, 1605.



TO THE RIGHT WORTHIE
Knight, Sir Iulius Cæsar, one of the Maisters
of his Maiesties Court of Requestes. &c.

Right worthie Sir.

Tis so familiar a custome to dedicate books to some person or other of note,
As he keepes not decorum with these times; that accompanies not the same
course. The fashion at first (questionlesse) was propagated by those two pa-
rents, *Affection*, and *Care*: *Affection*, rising from the merrited good conceit
of the Patrone; *Care* to preuent the malice of detractors, vnder the Shield of
some more potent Arme. By the first, I deuotedly beare this worke to your worthie iudge-
ment,

The Epistle Dedicatorie.

rent, as one whose imminent knowledge in matter of State, well fits a worke of such
ualitie: and the thing it selfe, though I imagine it about the reach of short-armed detrac-
tion, yet your iudiciall allowance may giue it a more quiet passage. If I seeme ouer-bold in
his sort to dispose it, Let my good intent (I pray you) excuse me, which like true truth ap-
peares nakedly in plaine termes. The Originall was in Latin, dedicated to the Kings most
excellent Maiestie; The matter such, as I thought pittie should be lockt from those which
want the perfection of that Language, and yet would be glad from such a methodicall
Picture of words, both to forme their dutie to the State, as also to manage their priuate in-
terests. Thus hauing according to my poore measure, yeelded the reasons for this my De-
dication, as also the cause which moued me to publish the same in English, desiring your
pardon (if you should distaste my boldnesse) I humbly cease further to trouble you.
Resting

Your VVorships most deuoted,

Edmunde Sadler.

the
c-
in
p-
oft
ch
all
in-
De-
our
ou.

The Contents.

Of Studie.

Of Governments.

Touching Lawes.

The foure Cardinals vertues.

Generall and particular,

Of Warre.

Of Peace.

Directions for methodicall disputations.

Concerning Study, and the way to frame ones Study.

Necessity of

State, if one be poore.
Nature, if the wit bee somewhat dull.

Divinity,
 Ciuill, } Law.
 Cōmon, }
 Phisicke.

Schoole disputations, and the like studies.

Com-
mo-
dies.

{ Private,
{ Publike,

As they
which
follow

r. What
study is
to be
chosen:
But it is
chosen
either of

A man
is weal-
thy:

Free
will:
when
either

By rea-
son of
these,
some
men set
before
them-
selves

De-
lights of
the
minde,
as they
who
give
them-
selues
to Phi-
losophy,
by help
wherof,
they
may

1. Judge
rightly
of mat-
ters.
And
this is
called

1. Rational, v. z.

Grammer,
Rhetoricke,
Logicke,

the Art

{ to speake }
 { to pleade } well.
 { to dispute }

holy Scriptures, especially void
of all error.

And these are to be learned out of

Pro-
phane
Au-
thors
as

Aristotle,
Cicero,
Seneca,
Cornelius
Tacitus
Hitherto
graphic s,

Using
more or
less, this
or that
way.

Orators, &c. &c.

Profit,
for it is a
unaleable

1. To purge the mind of corruption.
2. To contemne earthly things.
3. To shew the frail estate of all things.
4. To increase the care of the soule.

2. Ob-
jects.
viz, the

Elements, Earth, Seas, Mountains, Rivers,
Manners, bounds, conditions of } received.
{ countries, & their governments } pronouns.

3' Virtue
of

Stones, } ced.
Trees, } story, ge-
Herbes, } neration
- Living things & their } & parts.

nature,
viz.

Phisicke, husbandry, warfare, building, painting, engraving, &c.

2. How
men
ought to
persever
therein.
See after
at B. b.

Hath
store of
wit in
him.

2. Vtter
their
minde
in fitte
termes.
See at-
ter in
A 2.

3. Natural; here
are to
be con-
sidered,

Profit,
for it is a
unaleable

1. To purge the mind of corruption.
2. To contemne earthly things.
3. To shew the frail estate of all things.
4. To increase the care of the soule.

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3' Virtue
of

Stones, } ced.
Trees, } story, ge-
Herbes, } neration
~ Living things & their } & parts.

nature,
viz.

Phisicke, husbandry, warfare, building, painting, engraving, &c.

The North Starre of Pollicy.

As 2.
The care to
expresse
the minde
in fit termes
is two-fold,

I. That you
may speake
well, which
is brought
to passe,

2. That you speake eloquently; which will neuer be, vnlesse your speech be perfect and haue all the parts,

Bb 2.
Of the
choice of
study wee
haue spokē.
The way to
perfeuer in
our study
followeth:
And this is
effected in
obseruing
3. things.

1. In rightly perceiving what wee learne. This is a worke of diligent reading, which is conuerfant in

thoroughly vnderstanding the thing which is deliuered.

clearly perceiuing the force
propriety
construction
garnishing of words.

considering the force of {expressing } things in words.
 {and speaking }

perseuering, although we happen vpon a place obscure and darke, vntill time, man,
place, or reading, make it manifest.

consisteth by Nature.

2. In faithfully keeping that which wee learne. This is a work of a trusty memory, which partly

is holpen by Art.vz. } if

when we must plead, we take heed that we want not } proportion.
an often vse be applied.

negligence and carelesnesse be remoued.
with most diligent care we comprehend what we reade.
very often we require them of our minde.

the minde be free and quiet from the multitude of other cares.

1. The things which we learne to be had in a readinesse.

3. In bringing forth & framing some thing out of these, which is a worke of continuall exercise. This place comprehendeth two things.

2. Things to be inuented and made by our selues, out of those things which we haue learned. Heere three things are necessary,

1. That we haue certain heads, as are { vertue, vice: life, death: learning, want of learning: good will, hates and other of the same kinde. Whatsoeuer things we learn, may well be directed to those heads.

But heere we must note, that oftentimes one example or sentence may bee brought to the same heads, according to the signification of the words.

2. That out of those things which wee learne, we carefully and diligently conferre the words together, and expresse them with a larger dilating.

3. That wee deduct these through all the places of Logicke, whence will spring great abundance, both for pleading and inventing.

The North Starre of Policy.

Of Governments.

Perfect governments are three, { *Basilia*, that is to say, Monarchy, or princely government; as it is with vs at this time laudable and most blessed.
Aristocratia, viz. The government of the Nobility, as was the government of the first and former Roman Comulls.
Politia, viz. The ciuill Magistrate and politique iurisdiction; such as free Cittizens, ruling by right, &c. doe vie.

Imperfect governments are three. { *Tyrannus*, where the King abtruding his commandements for all reason, vnderferuedly afflicteth the Common wealth.
Oligarchia, is the vsurping of a few, such as were some Senators, made by the common people at Rome inclining vnto the wandring affections of the multitude, that they might merite the peoples fauour.
Anarchia, is the iurisdiction of the multitude, and of the mischeuous and rash common people.

When as heere tofore in *Persia* (King *Cambyses* being dead) the Kings Counsellors and Peeres, viz. *Darius*, *Megabizus*, *Ottanes*, &c. had conuented themselves in the Parliament house, to consult of the safety of the Kingdome; as they were consulting, a controuersie befell touching three things especially, (that is to say) the foresaid three perfect governments.

The three perfect, { *Monarchia* was preferred by *Darius*, through strong and very good reasons, as comming very neere vnto the diuine and heavenly Kingdome.
Aristocratia, by most weighty arguments, and most pleasant sweetenesse of speech, was preferred by *Megabizus*, (as very long flourishing)
Politia, liked and best pleased *Ottanes*.

Tyrannus, { These are reiected as most horrible, violent, and hurtfull to humane societie; whereof proceeded the noble and excellent iudgement of *Tully*, concerning an ill gouerned Common-wealth.
Oligarchia,
Anarchia,

He saith, that the tyranny of { some, is dangerous;
more, is worse:
the common people is the most horrible plague of a Common-wealth.

The Fourth Starre of Policy.

In antient governments and continuing many ages, alterations of times made manifest all the fore-said perfect and imperfect kindes of governments; that is to say, at *Rome*.

1. *Monarchia*, that is to say, Kings, *Romulus*, *Numa Pompilius*, *Anco Martius*, &c. who raigned 243. yeares.
2. *Tyrannis*, that is to say, Tyrants; *Tarquinius*, *Pyrrhus*, *Caesar*, &c.

1. *Aristocratia*, the government of the Nobles, when the Peeres and first Consulls ruled, that is to say, *Janus Brutus*, *Tarquinius*, *Collatinus*, *Servius Sulpitius*, *Mantius*, *Tullius*, who ruled 301. yeares. After them succeeded also *Furius Camillus*, *Paulus Emilius*, *Fabius*, *Metellus*, *Scipiones*, *Caton*, *Cicero*, &c. All mighty in warre and peace.

2. *Oligarchia*, the vsurping of a few Senators; the discommodities whereof *Rome* felt, in that dangerous office called *Triumviratus*; that is to say, the office of three men in like authority, and appeared most perniciously in that ambitious Protectorship, and Triumviracy of *Caesar*, *Crassus*, and *Pompey*. And last of all, in the triumviracy of *Octavius*, *Antonius*, and *Lepidus*. Whereupon *Cicero* saith:

Let there be successiue Magistrates, that { one doe not become proud with continuall government;
and hope of advancement, comfort very many.

1. The pollicy of the ciuill Magistrate: who expelled the Decemviri, because one of them, that is to say, *Appius Claudius*, rauished one *Virginia*, the daughter of a noble Citizen of *Rome*.
2. *Anarchia*, the authority of the raging and most audacious Commons, who, when *Antonius* was moued and prouoked with anger, most wickedly and villanously murdered *Cicero*, and many states of *Rome*: because the Senate created *Octavius Caesar* Consul, and passing by, put backe *Antonius* ambitiously, desiring the government.

This popular state is vntaied, and very quickly goeth to ruine, and easily degenerateth into another tyranny. Whereupon commeth this saying:

Tyranny is next to the victory of the Commons.

Not onely the Romans, but also the Thebanes, Spartanes, and Atheniens, &c. (flourishing with great souerainities) haue knowne all these kindes of government.

It is to be noted, that a Common-wealth and the most perfect kindes of gouernments, are very seldome found absolutely simple, but fitly composed amongst themselves. For a certaine mixture is voluntarily admitted amongst them; y^e so mixt and tempered, that in a triple forme (as in a meruailous and sweet harmonie) one counsell signifieth as it were one minde. Yet the Common-wealth keepeth her name of the worthier part ruling the rest.

It is also to be noted, that a Common-wealth very seldome is long found firme and strong, if God protect it not. For it is resembled to the fraile nature and vnconstant minde of men (the foresaide politike body being compact of them which are variably tossed hither and thither: one while they are aduanced from small to great: another while they are throwen downe from their greatnesse into diuers perils of things. They are also endaungered, being tossed too and fro in very great and innumerable perills, one while of sicknesse, another while of health: euen vnto the last period of life. Whereupon commeth this saying.

As a Ship is subiect to waues, so the minde is to perils:

Now enioyning good, and then readie to perishe through evils.

In this so wast a sea of perils, Gods helpe is to be craued.

Also an excellent sharpnesse of the wit, and an admirable quicknesse, and wisedome, are requisit in inuenting the best pollicies.

By too long delay, counsels waxe little worth.

There is no treasure more commodious to a Prince and Common-wealth, then Counsellours excelling in vertue, wisedome, fidelitie, and valour.

The graue counsell of Kings maketh euery thing knowen, which he would haue searched out.

A Prince ought to haue many cares, and many eyes,

The North Starre of Pollicy.

These sorts of men necessarie in a Common wealth.

Magistrates, who may rule iustly; and these are by *Plato* called Golden
Captaines and Souldiers: who may valiantly faithfully defend, and these are called Silver
Artificers, who by disciplines and profitable Arts may helpe, and these are called Brazen. } men.

A well ordered Common-wealth, consisteth of Religion and polittique Lawes.

A Common-wealth, a Citie, and a familie, will be alike euisoones dissolued, vnlesse they be lincked together with
the bands of Lawes.

The next tempest bringeth shipwracke to that Cōmon-wealth, the establishment of whose lawes is vnconstant.

Therefore it is meete that we passe to the Lawes.

Touching Lawes.

Cicero de Lege, defineth a Lawe, to be a certaine rule proceeding from the will of God, perswading that which is iust and
good, and prohibiting euill.

Seracitus, telleth vs, that we ought to fight no lesse for our lawes then for our citie walles, because without walles our
countrey may be safe, without lawes it cannot.

As a body without a soule, so a citie without lawes cannot vse her parts and sinewes, blood and members.

To

The North Starre of Pollicy.

what things are most con- } commodity, or pre- } whether they } this Commōwealth, o
 venient for every common- } servation, losse, or } be profitable } to a Common-wealt
 wealth, and doe bring forth } destruction, } and proper to } of another kinde.

Overmuch liberty vtterly subuerteth and extinguisheth every government.
 Moderate liberty is profitable for every one, and for the Common-wealth.

what things in times } commodity, } to our, or } government,
 past brought } discommodity, } to forraigne }

wholly, when they } Religion. } Let that bee the principall regard which maketh for Rel
 are repugnant to } pollicy. } gion.

It is ex-
pedient

To disanull

in part, when
 some things
 are to bee
 changed

If any thing must be changed, it must be changed by little and little, which by little and little hath increased,

Destruction is very neere to suddaine alteration.

It is a point of wisdom, in difficult matters, freely to grant somewhat to the disposition of the people.

To interpret. That is to be refer- } } In expounding the lawes, sanctity and equity are to be regarded
 red to the Interpreters of the law. } } Lest they make white of blacke, and blacke of white.

The North Starre of Pollicy.

Princesse,
Counsellours,
Iudges: } in whom
 } are requi-
 } red

{ vnderstan-
ding, to
know

Authoritie;
to

{ what is iust, and to be done;

{ what is euill, and to be repressed:

{ who are { reward, } according { quantitie } of the fact.

{ worthy { punishmēt; } to the { qualitie }

{ punish the guilty and the wicked.

{ defend the godly, and the good.

{ make famous the worthy, by titles and due promotions.

He receiueth a benefit, who giueth to him that deserued it.

Let vertue be the chiefeſt merit for promotions.

The Common-wealths ſafetie, is preſerued by reward and puniſhmēt.

There is nothing more Princely, than to giue due teſtimony to vertue.

Let haynous offences be puniſhed with cruell puniſhments.

Magiſtrates in
euery countie
and citie:

{ of whom
are requi-
red

{ diligēce,
care,

{ which ought
to be fenced
with

{ Integrity
againſt

{ gifts,
faueur,
interceſ-
ſions

{ we do not vſe troubled
water, vntill it ſtand
ſtill: much leſſe muſt
wee vſe a troubled
mind vntill it come to
it ſelfe. *Socrates;*

{ Conſtancy and fortitude
againſt feare of

{ diſpleaſure.
danger.

The North Starre of Pollicy.

*There must heed be taken, lest the respect of priuate matters, doe hurt
and harme publique affaires.*

An vncorrupted Law is the keeper of equitie, and the mistresse of truth:
She hath no affections, but ruleth causes by right.

The Law, whereunto a penaltie is not ioyned, & penaltie, which hope of pardon ensueth, are altogether vnprofitable.
Right often passeth to wrong, if the indifferent Magistrate doe not prohibite it.
Rulers and Magistrates offend, } examples, then by their
ding, hurt more by their } offences.

Where Iudges and Magistrates doe well and iustly execute their offices for their owne dignitie, and the estimation of their charge, there it must needs be, that the same Common-wealth do flourish, and flow with all good things; the people applauding and praying the excellent beautie of vertue shining in their superiours, and set before their eyes to imitate.
Cicero.

The Law, equitie, execution of Lawes, the dexteritie of the Magistrate, are the patrimony of a Common-wealth.
Where the Common-wealth reuerenceth and adoreth the Law, there is all happinesse.

Where the Lawe is in subiection to the Common-wealth, there is all impietie.

Where the Law is cast off by the Common-wealth, there is all confusion and mischief. } *Cicero.*

It is very hurtfull vnto a Common-wealth, if holy and iust Lawes be not kept firme and mutable; and if foolish Auditors doe applaude euery man (through desire of noueltie, and ostentation of wit and eloquence) ouerthrowing those things which are profitable, necessary, and well ordained for the good of all men.

Let not perswasion beare downe that thing which action hath confuted.

Let no Tobacco-sellers be neere a Common-wealth.

Let not the more noble, but the better iudgement obtaine the victorie.

Many controuerfies arise of a Law containing many words.

Architas Commaundeth, that in establishing lawes, those things be first confirmed which belong to God.

Next, those things which be honest and commendable.

After, things profitable.

*He saith also, that it is meete (next after vertue) that the Lawes
be contained in mens minds, rather than in bookes.*

The North Starre of Pollicie.

Of the foure Cardinall vertues in generall, and after of Politique.

y the Cardinall vertues the soule is rectified in her power.

| | | | |
|-------------|--------------|---|-----------------------------|
| Prudence, | { rectifieth | { | the rationall power. |
| Fortitude, | | | the power of anger. |
| Temperance, | | | the power of concupiscence. |

But Iustice rectifieth all the powers, and containeth in it self all the vertues, whereupon commeth the saying,

Iustice in it selfe comprehendeth all vertues.

Iustice is is not onely a speciall vertue, but also a generall; containing the direction of the whole minde towards God and our neighbour: and is called the rectifier of the will.

By the Cardinall vertues a man is instructed in all good things, and is armed against vices: as *Augustine* saith,

| | | | | | | | | | | | |
|------------|---------------|---|-------------|---|----------|-----------|------------|---------|-----------------|---|-----------------------------|
| Prudence | { teacheth to | { | Choose. | { | Prudence | Fortitude | Temperance | Iustice | { consisteth in | { | preuenting deceits. |
| Fortitude | | | Endure. | | | | | | | | enduring sorrowes. |
| Temperance | | | Vse. | | | | | | | | brideling wicked pleasures. |
| Iustice | | | Diltribute. | | | | | | | | relieuing miseries. |

| | | | | |
|---------------------------|---|------------|---|---|
| It is the propertie of | { | Prudence | { | to knowe what may be. |
| | | Fortitude | | to be willing to doe most. |
| | | Temperance | | not to presume of that which cannot be. |
| | | Iustice | | to desire equitie in all things. |

The North Starre of Policy.

These foure Vertues are called Cardinall: because as the doore is turned vpon the hinge, so on these, mans life is turned and ruled.

They are also sometimes called Politike; because by these a ciuill life is ordered, and they polliſh and adorne a man, and rule the life as touching outward things, and as farre forth as they fight against vices.

They are also called Humane; because they are gotten by mans study, except they be infused by God.

They are also called Conſuetudinall; because they are gotten not by one action, but by custome.

These Vertues haue their degrees of perfection, according to which they are in them which beginne one way, and other way in them which profite, and a third way in them which are perfect.

To conclude, euen as God is a diuine ſampler of all things; so these patternes of vertues abide in him, and flow vnto from the fountaine of his diuinitie, whereof they are called Exemplares.

Of Prudence.

Prudence, in as much as it is a politike vertue, is called the Rule of Reason, enlightning our mindes: which considereth what ſhe doth: ſhe determineth without error: ſhe willet or doth no vnſeemely thing. Whence commeth the ſaying

Amend what is paſt, rule what is preſent, ſee what is to come:

For a wiſe man is accuſtomed to obſerue theſe things.

Conſider the things preſent, and foreſee that which is to come.

Prudence as it is a vertue of a well inſtructed minde, is to know onely diuine things.

Prudence Exemplare, is the diuine vnderſtanding, whereunto all things are vncouered and open.

The parts of Prudence are three

| | |
|---|----------------|
| { | Vnderſtanding, |
| | Providence, |
| | Memory. |

Vnderſtanding, is that by which the minde perceiueth the things which be.

Providence, is a vertue (as *Cecero* ſaith) by which ſome future thing is ſeene before it be done.

Memory, is that by which any one remembreth the things which haue bene.

The North Starre of Pollicie.

The office of Prudence, is to sustaine other vertues in their actions, according to all the parts of man.

Morall Philosophy; which are

| | | | |
|---|-------------|---|---|
| { | Ethicke, | { | 1. Ordereth the manners, as touching man, |
| { | Oeconomick, | { | 2. Setteth a family in order, |
| { | Politike. | { | 3. Ruleth Cities and Kingdomes. |

Prudence is triple.

1. The first of the heart: and this is in disposing things present, in remembring things past, & fore-seeing things to come.

Dent. 32. Would God men would be wise; that is to say, by things past; and would vnderstand, that is to say, things present: and would fore-see the last things: that is to say, things to come.

2. The second is of the mouth: and this is in gouernment of our speeches.

Prov. 10. He is most wise, who can rule his lips.

3. The third is of worke: and this consisteth in eschewing the euill, and choosing of good.

Psal. 33. Decline from euill, and doe good.

We must note, that ther is worldly, humane, & heauenly wisdom.

| | |
|---|---|
| { | 1. The first, is in getting temporall things, |
| { | 2. The second, in commodity of the flesh. |
| { | 3. The third, in diuine seruice. |

The office of Prudence is, to direct the actions of other vertues, and to esteeme and ordaine euery thing according to vertue. *Seneca.*

To conclude, as an empty ship is to be fenced and furnished with conuenient tacklings: so a life, with the effect of Prudence. *Socrates.*

Of Fortitude.

Fortitude, in as much as it is a politike vertue, is to beare a valiant minde, to feare nothing, but dishonest things: manfully to endure aduersity, or prosperity.

Fortitude of a purged minde is, to be ignorant of passions, not to feare, that it knoweth not to be angry, and desireth no dishonest thing.

Exemplare fortitude is, to be vnchangeable; because it is alwaies the same, and is not at any time changed,

The North Starre of Pollicy.

The parts of fortitude are foure, {
 Magnificence,
 Confidence,
 Patience,
 Perseuerance.

Magnificence is the cogitation and exployting of great and high matters, with a certaine honorable purpose of mind.
 Confidence is a vertue, whereby the minde it selfe in great and honest matters hath reposed much in it selfe, with a certaine hope of trust.

Patience is a voluntary and continuall sufferance of hard and difficult things, for honestie and commodities sake.

Perseuerance is a vertue sure and permanent in a well aduised purpose.

There are many effects of Fortitude. {
 1. it triumpheth ouer ones enemies, *Mark 5.* and he a most valiant man.
 2. it keepeth a mans goods : *Luke. 11.* when a strong man armed, &c.
 3. it enricheth, ————— *Prou. 10.* the hand of the strong getteth riches.
 4. it adorneth, ————— *Prou. 31.* fortitude and comeliness his garment.

| | | | | | | |
|--------------------------------------|---|----------------------------------|---|-----------------------------|---|---------------------------------|
| Fortitude consisteth in five things, | { | In aduenturing vpon hard things: | { | Many things help fortitude, | { | 1. The exhortation of wise men. |
| | | In despising earthly things: | | | | 2. The example of the strong. |
| | | In suffering tribulation: | | | | 3. Exercise in fight. |
| | | In resisting temptations: | | | | 4. Hope of reward. |
| | | In fighting against vices. | | | | 5. The helpe of prayer. |

As Harts haue great Hornes in vaine, seeing they want courage: so it is not sufficient to be strong and to be of power in other things, vnlesse Fortitude be adioyned. *Plutarch.*

Of Temperance.

Politicke Temperance (according to *Macrobius*) is, to desire nothing to be repented, in nothing to exceede the rule of modestie, to tame desire vnder the yoke of reason. Whence cometh the saying:

Wilt thou be crowned? wilt thou be filled with delicacies?

Haue this short saying alwayes before thee; *Be sober.*

Temperance of a purged minde, is, not onely to repress, but quite to forget earthly desires.

Temperance as it is an Exemplar vertue, is, a certaine turning about towards it selfe with continuall diligence.

The North Starre of Pollicy.

There are three } Continnence.
parts of } Clemencie.
Temperance, } Modestie.

Continnence (according to *Tully*) is a vertue, by which the desire is ruled by the gouernment of counsell.

Clemencie is a vertue, whereby the motions of the mind, being stirred with rashnesse, to the hate of some one, are staied by gentlenesse and pleasantnesse.

Modestie is a vertue, by which an honest shamesfastnesse getteth an honourable and durable estimation.

There are againe three formes of Temperance, } Sobrietie,
} Abstinnence,
} Modestie.

The first consisteth in tast : which Sobrietie moderateth.

The second consisteth in touching, wherein Abstinnence and Chastitie put a meane.

The third consisteth in words and deedes, But a deede, as it is heere taken, doth appertaine to three sences, about their propper matters, } Seeing,
} Hearing,
} Smelling,

This deede pertaineth also to touching, not onely in things vsing the act of generation, but also pertaineth to others, whose instruments are hands to smite and take, and feete to walke.

In all these, Modestie setteth downe a meane.

The dignitie of Temperance is seene in these two things;

1. First it preserueth Nature, because Nature is delighted in meane things, and through extreames is corrupted.

Keepe a meane, if thou wilt not loose the end.

Blessed men haue kept a meane, saith *Bernard*.

2. It adorneth the minde. For as in Natures the forme is more comely, than the matter : so also in manners, the manner, is more commended than the action it selfe. Whence commeth that olde common saying; We merit not by Verbes, but by Aduerbes: that is to say, not in that we speake or doe any thing, but in that we speake well, or doe well.

It is manifest by an example in that Widow, who, offering two mites, is more commended by our Lord, then they who cast in great gifts into the Treasury.

The North Starre of Pollicy.

Temprance is compared vnto the Sunne, which is the midst of the *Planets*, and most glorious amongst them all. *Socrates* said, that a temperate habite of the minde, and contented with it owne, was like a short and pleasant life. For hath much peace, and little labour.

Of Iustice.

Now time requireth that we enter into the holy closets of Politicke Iustice: whose propertie is to keepe to euery man his owne: where also a respect of a iust and honest fact is bulied, with a religious obseruation: and nothing is termed profitable which may seeme dishonest.

Iustice of a pure mind is, so to be with that high mind, that it keepeth with it a perpetuall league by imitation. It is a propertie of Exemplar Iustice, by an euer during Lawe, not to be turned from the perpetuall continuation of the worke.

There are six parts of Iustice.

| | | | | | |
|---|--------------|---|--------------|---|--|
| { | 1. Religion, | { | 4. Reuenge, | { | To these mercy seemeth to be fitly ioyned, being a vertue most acceptable to God; which will not onely pittie, but also succour the aduersitie of another. |
| | 2. Pietie, | | 5. Obeysance | | |
| | 3. Thanks: | | 6. Truth. | | |

1. Religion is a vertue of a certaine superiour nature, which men call diuine, and bringeth with it care and ceremony.
2. Pietie is, when dutie and diligent reuerence is given to them who are linked to vs in blood and good will.
3. Thanks is that, wherein are contained the remembrance and desire of requiting the amitie and offices of another.
4. Reuenge is a vertue, whereby violence and iniurie and euery obscure thing, is repelled by defending and reuenging.
5. Obeysance is a vertue, whereby men excelling in some worthinesse, are vouchsafed with some reuerence and honour.
6. Veritie is a vertue, whereby those things are said to be changed, which haue beene, are, or shall be hereafter.

Heere is to be noted, that Iustice is not so much a speciall vertue, as a generall, as is abouesaid in the Cardinall vertues.

But Iustice may be peruerterd three wayes.

1. Through loue of the person, or of money. *Isa. 5.* Woe to you who iustifie the vngodly, for a reward.
2. Through feare, *Mat. 10.* Feare not them who kill the body, &c.
3. Through enuie. *Marke. 15.* Knowing that for enuy they had betrayed him.

Many things draw vs to Iustice: that is to say:

The Scripture, *Eccles. 4.* Euen vnto death strue for Iustice:

Our naturall inclination. *Augustine.* Naturally Iustice is in the heart of man

The North Starre of Pollicy.

Also brute beasts admonish vs to Iustice by their agreement and innocencie.

There are many effects and blessings of Iustice.

Mat. 5. Blessed are they who hunger and thirst after Iustice.

Pet. 3. Blessed are ye if you suffer any thing for Iustice.

Eccle. 4. Who worketh Iustice, shall be exalted, and is blessed.

1 Pet. 1. Iustice delivereth from eternall death.

It rewardeth. *Psal. 17.* My lord will reward me according to my Iustice.

It crowneth. *Tim. 2.* The crowne of Iustice is laide vp for me.

To conclude, Iustice is called the vpholder of the Common-wealth, the life and Queene of all vertues.

The Sunne is most pleasaunt to them who can behold it: so also is a Prince to them who loue Iustice.

Concerning VVarre.

Of Warre. } Warre is { offensive,
 } } or
 } } defensive.

Generall: where we
ought to respect

the kind. For it is either

the moment. For it is
either

dangerous,
or not
dangerous.

Necessary,
or not
Necessary.

Heere also
the

Places,
Meanes and
Times

are to be considered.

To knowe the fittest time, and to take hold thereof, an vnknown commoditie;

Strength without aduise, ouerthroweth it selfe with it owne waight,

Strength is small worth abroad, vnlesse there be wisdom at home.

Let no man through confidence of his owne wisdom or strength, vndertake
dangerous and vnecessary things.

The North Starre of Policy.

For God in a suddaine moment can ouerthrow the greatest glory of things.
The story of *Cresus* amongst others, is famous, who through error of iudgement,
and confidence of his owne power, hee rashly stirring vnnecessary Warre a-
gainst *Cyrus*, procured most greuous calamities to himself and his whole king-
dome. Whence commeth the verse.

All worldly things hang at a slender threed.

And they fall by sudden mischance, who haue beene mightie.

And he is suddenly a beggar, who euen now was exceeding rich.

Things present are to be retained; and things certaine are not rashly, and for vn-
certaine and vnknownen things, to be hazarded.

Do nothing but what is needfull to be done.

And one rule which God hath giuen, is to be followed.

A Prince must fight sometime, not because he will, but because his enemies
constraineth.

It is also well known by the Law of Nations, that Warre may bee repelled by
Warre.

Also delaying of future Warre, is for the most part a great losse and shame to a
Prince. *LIUIVS.*

It is also the dutie of a wise man to try all things by aduice before he fight.

And if warre cannot be auoided, because all are in daunger, he must wisely attempt
it, and valiantly repell it, and a diligent preparation is to be thought vpon, and
vsed in time of peace.

The
rules.

Particular,
See after-
wards.

The North Starre of Pollicie.

what Captaines are to be } made,
remoued.

what store of } foode and } is necessary : whence they may be had } certainly,
victuals } verily, speedily.

How great an } in quantitie } haue,
armie our ene- } are able } to procure } at home,
mies or we } } to abstaine } abroad,
} } } now at the present time,
} } } in time to come.

in qualitie } by Sea, that is to say, Souldiers on Sea.
} by land } footemen, } what sorts of both.
} horsemen, }

what furniture of } Armour, } weapons,
warre is necessarie, } Armour, or complete Armour.
that is to say, } Horses, } Gunnes,
} Engines, } Iron bullets,
} Cariots, } wild fire powder,
} Carriages, } and other engines.

What places are fit to skirmish : There are three sinewes of Warre, } Gold,
What times are fit and conuenient. } the hand,
} yron,

Horsemen and footemen, armed men are called the hands and legs of the Captaine. } *Plutarch.*

But a Captaine wanting money, is said to haue no bellie.

Souldiers are also to be kept in obedience, and they may the better be gouerned, their wages is to be payed them in due time.

The North Starre of Pollicy.

Treasons, secret engines, priuie whisperings, treacherie, stratagemes, &c.
The way of the souldiers going forth to battaile.

Places which are indifferent and fit { to fight,
to skirmish, { The opportunitie of the place oft times more auay-
to winter in. leth, than valour. *Cesar,*

Conuenient { enter into fight,
leauē off their fight,
places to { goe forward,
retire,
make a stand,
spare their enemies being subdued, or to exercise crueltie against them.

They who with very small intreatie do pardon them which are overcome, do for this cause, allure more to try the fortune of Warre against them. But there appeared very manifestly in *Lucianus*, Duke of the Spartanes, not onely warlike vertue and fortitude, but also modestie, and the honour of chaste shamefastnesse. Who, after the victorie gotten at *Platea*, conquered himselfe with a most glorious victory, and abstayning from *Coa*, being taken Prisoner defended her. And with great prayse of moderation and humanitie, he ragēd not against the dead carkasses of his enemies being slaine, but said, it sufficed him, if that doing and speaking iust things, he could please his *Spartanes*.

On what side he is to give the onset { before,
behind,
on both the wings of the Armie, &c.

How Warre is to be { field battailes, in open field; or subtilly, and by Ambushes.
fences of Bulwarks; or by suddaine issuing out of their Tents and Townes.
made, either by { whole Armie, or by light skirmishes and Fortresses.
Spoyling the fields, and by besieging their cities.
Making experiment with the whole Armie, in one set battle, or by many long bat-
tailes.

Particu-
lar confi-
deration
resteth in
the Cap-
taines wis-
dome &
experiēce
in Warre,
who
ought to
marke &
foresee

The North Starre of Pollicie.

How the whole hoast and armie is to be ordered and set in array, when a slaughtering and most cruell war is to be vndertaken and dispatched.

What places are most meete for receiuing their Garrisons, and what places are inconuenient.

What Captaines and particular Bands and captainships they shall haue.

From whom we may get food and victuals.

Who wanteth food and victuals, dieth through hun-

How we ought to vse the victory being gotten.

ger, not by the swoord.

How our Souldiers subdued in Warre, are to be comforted and encouraged in mind.

| | | | |
|--|--------------|--|--|
| How { our Country, } { Citie } | { is fenced. | { by Nature, { by land, } { { by sea, } | { with rocks, { with mountaines, { with woods, { with marishes. |
| | | { By Art, { Hauens, { Castles, { Fortresses, { Ditches. | |
| | | { may be fenced with ————— | |

It must
be kno-
wen,

what things are necessary, and
of what sort the Garrisons of
our owne Souldiers or of
forreyners are,

because if

they want, it is requisite that they be augmented.

they are ouer many, that they be abated.

what places
are fit for

our enemies to assault vs,

vs, to defend our selues,

that we leaue strong
places.

that we fence daun-
gerous places.

Let that bee the chiefeſt part
of a Citie, for whome it is
most expediēt that all things
be quiet.

*It is more easie to keepe out the enemy, than to
expell him being let in.*

The North Starre of Pollicy.

It must be considered { what warres many yeeres haue bene made in our countrey, or in other places.
 { how they haue bene managed.
 { vpon what causes they arose.
 { how they were ended.

{ Let not continuall warre be made, although with an
 { experiencedemie.

It is very easie to iudge the like of the like things. But hee who followeth auncient and excellent examples without particular obseruation, shall sometime greatly erre.

Wee ought to see { how manie { friends wee can call to ayde vs ; lest wee rashly prouoke them who are more
 { what { mightie then wee. (heede of worse turne

Wee must preuent the iniuries of them who are more mightie, not by rashly reuenging, but by taking Improuident & blind hast, is vnfortunate : but delay stopping the wading vehemency of the minde, prouoketh much, which although they straightway appeare not, yet in due time any one may certainly finde it.

To conclude, wee { least in ending warre, or succouring others, warre bee so extinguished abroad, that
 { must take heede { bee kindled at home.

Of Peace.

The most firme league, peace and amitie is, that, which is purchased through opinion of vertue, likenesse of manners, and consent of Religion.

The best league is, to do well, for with such men GOD himselte is confederate, saith *Iocrates*.

Conditions, where care is to be had of the { Time. For sometime these conditions (in conuenient time) will be thankfully and willingly
 { accepted, which afterward may bee suspected and reiected.

Reasons, whereby our aduersaries are perswaded to accept our conditions of peace, being offered.
 Persons treating of peace. For very often it happeneth, that the selfe same truces are confirmed
 or reiected, by reason of the inequalitye of the persons handling the matter.

Conditions { Dangerous, { Craftie and bold policies are at the first sight pleasant, hard to be
 theselues, { Difficult, { handled, and in the euent dolefull. (to be shunned. *Herodes*
 least they { Intollerable, { The vnequall conditions and policies of *Lyidas* and *Circulus* at
 seeme { Dishonest. { Some cures are more greeuous then the disease it selfe, where it

better die, then by them go about to recouer health.

Peac is
 eyther to
 be made.
 Heerewe
 ought to
 offer

The NORTH STARRE OF POLICY.

Vpon what cause our aduersaries to make
a league with vs, whether they are per-
swaded.

} voluntarily, or vpon
necessitie.

what ayde } we or our
enemies haue } to make warre.

How the Souldiers are affected.

what kinds of
cōditions they
be. For if they
appeare to be
hast & honest,
we must be-
ware lest in re-
fusing them,
we seeme

Obstinate or stiffe necked, as the *Jewes* were in the siege of *Hierusalem*.
Proud and hawtie, as *Pompeius*, &c. in contemning truce with *Cesar*,
who when *Cicero* brought most indifferent conditions of peace, was
willing to dismisse his armie: but *Pompey* despised him, as his enemy,
but afterward was slaine in vnfortunate warre, wherein also two hun-
dred thousand men were slaine.

Philo telleth vs, that it is better to haue peace, although not commodi-
ous and indifferent, than to vndertake warre with great mischiefes.

Peace is a worke full of vertue, peace is the summe of labour.

Peace is the reward of finished warre, & the reward of danger.

A man vnhurt, will sleepe better, than he who is wounded.

The beuers, in hunting, bite of their stones, when as they perceiue that
for this cause they are pursued: so it is the part of a wise man, sometime
to cast away that thing, for which he is endaugered. *Plin.*

Pre-
fer-
ued.

To ac-
cept con-
ditions.
Where it
must be
cōsidered.

adioyning,

dwelling
farre of:

who loue vs,
who maligne vs,
who carry them-
selues indifferēt-
ly towards vs.

Heere
wee
ought
to see

with whō
we ought

By what
offices we
may

to make leagues.

to preserve friēd-
ship, to shew loue
& good will, ei-
ther by

pacifie the offended,
confirm the doubtful,
perswade the suspicious,

deed, or coun-
ter fait it onely
by word.

by whom
how open-
ly, how
secretly,
how long.

Peace

The Fourth Starre of Folly.

Peace is
preserved
by auoy-
ding of-
fences &
enmities

with do-
mesticall
people:
which
may arise
through
negligēce
& defect
of

Instructions, which
do not respect the
education of youth.
For it is especially
to be considered,

what doctrine ought to
be

{ taught in a
{ expelled from

Common-wealth.

what studies are con-
uenient for euerie
age, to

{ adorne the mind
{ with

{ Diuinitie.
{ morall Philosophie.
{ Histories, &c.

{ stirre vp

{ strength
{ Agilitie
{ health

{ of the body.

How much time is to be spent in learning, &c.

Good education is called the foundation of wisdom.

Ordayning of
Magistrates

{ how many,
{ what

Magistrates the
common-wealth
wanteth.

{ who are worthy & fit for euerie place, th
{ these may be called to beare office, lest t
{ enuious doe speake in reproach of the
{ ther: according to that of the Poet.

Two things especially doe rule all the counsels and actions of wise men in the common-wealth and priuate life, v^z.

Hearing, of precepts, set down in the word of God, in Philosophie, and honest lawes.

Examples of counsels, euents and punishments: which are more notable, and more effectual
moue and pearse the minds of the ruder sort.

An Historie wisely written (as *Cicero* saith) is the mistresse of life, and the witnesse of times, the
light of truth, the messenger of antiquitie, & *Thucydides* calleth it the picture & theater of
life, agreeing to all times of this world: wherein as the nature of man continueth the same:
their dispositions, manners, businesse, occasions, counsels, euents, misdoings, and also for the
most part, the same offences continue.

Onely the persons and Actors of the Historie, do succede new euerie age; and the names being
changed, the stories are now told as it were of our selues.

Oh shame! men vawise, and of a grosse braine,

Despise

The North Starre of Politic.

Despisers of learning (who haue onely care of dycing,
Or to feede dogges, horses and hawkes,
And to leade a childish life in continuall sportes)
Do beare the Scepters, rule the people, and gouerne Cities.
Hence come so many thousand scabbes of errors, so manie sinkes
of follies, so manie thousands of mischieuous deeds,

Appointing of
gifts and rewards,
for every one that
well deserueth,
whether they bee

| | |
|---|----------------|
| 1 | { Noble, or |
| | { Ignoble, |
| 2 | { Souldiers, |
| | { Peacemakers, |
| 3 | { Learned, |
| | { Vnlearned, |
| 4 | { Magistrates, |
| | { Private men, |
| 5 | { Cleargiemen, |
| | { Layemen, |

For it is
not well
if

Good men { bee obscured, as it were with darkenes
enuironing them, & be not regarded:
be adorned with no praise of due honor,
be difficultly, faintly & coldly, preferred.

Where there bee fewe which desire offices, there the com-
mon wealth is in daunger.

By rewards & honors, excellent wittes are stirred vp with a
more earnest vehemency of minde, to the study of vertue.

Let no estate of men bee depriued of hope to attaine anie
preheminance, sauing what belongeth to the King.

Let a more honorable office bee giuen to the more noble, a
more gainfull office to the poorer sorte, other things
being equall.

Bad
men
be pre-
ferred
as,

{ Tale-bearers
Scoffers,
False accusers
Dishonest,
Flatterers,
&c.

Hee who giueth more to him
that ill deserueth it, and lesse to
him who wel deserued, is iniuri-
ous & vniust.

Good turnes ill bestowed, are
esteemed ill deeds.

Let wicked and mischieuous
men be punished.

The North Starre of Pollicy.

Remedies are to
be inuented, and
applied to the
sickneses and dis-
eases of the com-
mon wealth.

Ambition : which disease is spread farre and wide,
and increaseth daily.

Coustousnes and pride ;
of

{ Noble men. }
{ Magistrates. }
{ Angrie men hate pride, wise men deride it.

It is vncertaine what the euening bringeth, therefore
wee must not bee proud in aduersitie.

Prodigall spending of ones wealth, especially of them who are indebted vnto others.

Want & need of others: for many kept vnder with want, haue desperatly robbed the comon wealth.

Impuritie of offenders, and iniurious men, make the Lawes to be contemned.

Thereby wee read in the *Romane* Empire, that the Kings
were expelled, and that the state of the common-wealth
was pluckt diuers wayes and altered.

Iniuries
are offe-
red

{ to the inferiours
by their superiours:
that is to say,

{ To the common sort
by the Nobles :

{ To priuate men }
by Magistrates :

{ To Magistrates by }
Magistrates.

The times of *Sylla* & *Marinus* were most lamentable to the comon wealth of *Rome*.

Hereby deadly warre haue oftentimes arose.
Empires haue bene rent and torne asunder.

{ To equalls by theyr
equalls, that is to say;

{ By one priuate
man to another

Through a red kindled, or a candle left negligently in a house,
the whole Citie is oftentimes set on fire : so of priuate hate
and dissension, a publick dammage sometimes ariseth.
Inward sedition is by so much more hurtfull than warre,
(whercas it is atchieued against forreyners with agreeing
minde) by how much warre is worse then peace.
Wee ought to contend at all times, not with priuie grudge
and hatreds, but whether of all can best deserue of our
Prince and Countrey, and doe most good for it.

Aristides.

Themistocl.

The North Starre of Pollicy.

All things are to bee ordered and gouerned at home, with counsell and the arts of peace.

The disagreement of degrees is the bane of the common-wealth.

The ambition of superiours
The enuie of equalles } are to bee taken heede off.

The suspition of inferiours }
Withdraw the matter, and the fire will be quenched.

Take away the occasion, and hatred or enuie will cease.

Friendship ought to bee immortall, and enmities ought to bee mortall.

| | | | |
|--|---|---|---------------------|
| { In their kinds, for either in their quantity | { they are ministred to vs, by forraine Countreyes : or are at home, & growing in our owne Countrie. | { How much the comonwealth wil need in time of { to whom, { when, { how. | { warre & peace. |
| | | | |

To consider
all things

To take heede least
by the malice and
enuie of some

our common wealth be destitute, & afflicted } by vnlawfull trans-
portations, or Mo-
nopolies at home.
our friends, being in great want, bee not satisfied and refreshed,
our enemies do freely enioy our benefites and commodities.

Heereof many men make greuous complaint, and therefore great care is heere to bee vsed.

For it suffiseth not to haue lawes and proclamations touching loue and charity, and moderating our desires & superfluous expences, but (conetousnes and blinde lusts being repressed,) to deale more moderately and religiously towards our Countrie and neighbours. For not our wordes, but our deedes ought to agree to holic lawes.

The North Starre of Pollicy.

The sight also, and almost the feeling of most wofull calamities, the long continuance and great burden of warres, famine, pestilences, seditions and great slaughters, which for very many yeares hath spoyled adioyning countries, ought to mooue vs through true penance, godlinesse and obedience of our whole life, to put away henceforth, the anger of God, and perhaps the like punishments hanging ouer our heads.

It comforteth me to haue escaped so many Grecian cities, and to haue kept the middle way through my enemies. *Virg.*

We ought also to be mindfull that death hangeth ouer euery mans head, and we must once tread the way of death. Therefore we must prouide such wealth, which (the ship being broken) may swim out together with their maister. There is nothing worse, nothing more hated, nothing more repugnant to Gods ordinances, than the crime of auarice, and cruell outragiousnesse.

Curfed is that couetous Steward whose maister is bountifull. *Bernard.*

As in quick-siluer all things swimme, except gold; for this is one thing it draweth too it: so nothing sinketh into the mind of a couetous man, beside gayne. Charitie, pietie and honestie, swimme on the top: they descend not into the heart. The fish *Polypus*, being otherwise a blockish creature, vseth incredible skill in catching the oyster: so some men are very wise onely in gayning; in other things they are mere beasts.

Let him that is condemned of Auarice, enuie and impietie, be excluded from euery office of the Common-wealth.

Teaching

The North Starre of Policy.

Touching the principall and chiefeſt notes, wherein we muſt purſue a matter in diſputation.

| | | | |
|----------------------------------|---|--|--|
| Perſwadeth in a queſ- tion | { | Simple, we muſt vrge that this is | { possible, eaſie, honeſt, religious, laudable, honourable, profitable, neceſſary, ſafe, pleaſant. |
| | | Comparative: { more poſſible, more eaſie, more honeſt, &c. | { the ten wayes, as above. |
| Diſſwadeth in queſtion. | { | Simple, here we muſt vrge that this is | { Impoſſible, hard, vnhoneſt, Irreligious, diſcommendable, Ignoble, vnprofitable, vnneceſſary, dangerous, vnpleaſant. |
| | | Comparative: { more impoſſible, more difficult, more irreligious, more diſhoneſt, &c. | { the ten wayes as above. |

Touching the Methode which is to be obſerved in perſwading and diſputing.

| | | | | |
|----------------------------------|---|-----------------------------------|---|-----------|
| Inuention of Arguments wherewith | { | we may | { prooue reſute amplifie | { things. |
| | | we may effect the Auditors. | { benignely, pleaſantly, vehemently | |

| | | | |
|--|---|---|-------------------------|
| Placing of Arguments, for arguments | { | of greater efficacy and vertue | { beginning. ending. |
| | | are to be placed in the | |
| | | of leſſer moment are to be heaped together in the miſt. | |

Touching the Methode which is to be obſerved in perſwading and diſputing.

The North Starre of Pollicy.

Persons where { are comprehended { the name } of a man.
 { the nature }
 { are related the _____ }

Nation,
 countrey,
 kindred,
 flocke,
 sexe,
 age,
 commodities, { of body,
 discommodities, { of fortune.

Herodotus admonisheth vs sometime
 to imitate the natures and manners
 of men, the natures of the countries
 and places wherein they are borne.

Rhetori-
 cians,
 which are
 called & c.
 tributes of

Life: where are { fosterers, and helpers,
 considered the { Schoole-maisters & teachers,
 { friends, seruants, profession,
 { Sort, state.

Habite { Bodie,
 of { minde.

Studies and counsels.
 Accidents which haue happened to them.
 Conferences and often speeches.
 Actions.

Things: whereof are numbred { Time, place, fact, matter, cause, power,
 { instruments, and the manner of doing.

Heere a
 fo is to be
 noted, that
 argumēts
 are to be
 taken frō
 places of

The North Starre of Politie.

Logicians according to Ramus
 vz. by the

- { Causes,
- { Effects,
- { Subjects,
- { Adiects,
- { Disagreeing things,
- { Compared things,
- { Name,
- { Distribution,
- { Definition,
- { Testimonie.

But now Methode and order require that this my Epitome beganne with holy things, should be ended with holy and diuine things. Let it please you therefore, that fewe things bee in generall explicated touching the three Theologicall vertues.

It is necessary, that our soule, as touching the superiour part, wherein the image of God consisteth, be rectified by the three Theologicall vertues,

- { Faith,
- { Hope,
- { Charitie.

Faith (according to the Apostle) is said to be the substance or foundation of things to be hoped for through Grace, and an argument of things not seene, inclining the vnderstanding to beleue those things which appeare not. This is a very excellent description of faith by the Effects, because it representeth things, as yet consisting in hope, and putteth inuifible things as it were before our eyes.

Hope is a certaine expectation of future blessednesse, proceeding from the onely grace of God.

Charitie (according to the Apostle) is said to be a diuine loue and right will, altogether turned away from all worldly and present things, vnseperably ioyned and vnited to God, kindled with a certaine fire of the holy Ghost (from whence it is, and whereto it is referred) free from all pollution, not knowing to be corrupted, desirous of diuine contemplation, the life of vertues, and is accounted the end of all heavenly precepts.

Faith directeth in beleewing the chiefest truth.

Hope in imitating and expecting the chiefest hard thing.

The North Starre of Pollicy.

But Charitie in desiring and louing the chiefest good.

These vertues haue their proper actions. { Faith maketh vs assent to God.
Hope maketh vs trust in God.
Charitie maketh vs to loue God.

They also worke diuers wayes by reason of the object { Faith } is conuersant about { the truth,
Hope } a difficult thing,
Charity } good.

Lastly, they differ by reason of the effect. { Faith, followeth God, presently.
Hope accompanieth to Heauen.
Charitie euerlastingly embraceth Almighty God.

Hence it is manifest, that amongst these three Vertues, Faith is accompted the greatest, as which (according to the Apostle) is not abolished in the life to come, as the others; but is perfected. Because whereas Faith and Hope is carried into promised and future things, when wee haue obtained them present, to what ende should wee haue Faith and hope. But there both wee shall alwayes mutuallie loue God, and God will loue vs truely and perfectly. To conclude; euen as God hath placed in Heauen the Sun, who representeth him towards all men, both in Theologicall, and also in Cardinall vertues, (that is to say, Temperance, Iustice, and Liberalitie.)

FINIS.

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